

AN INTRODUCTION TO RGYA TSHANG MA, A MONGUOR (TU) VILLAGE IN REB GONG (TONGREN)

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ABSTRACT

This article provides basic background information on Rgya tshang ma Village, one of three villages where the Ngandehua (Wutun) language is spoken in Reb gong (Rma lho [Huangnan] Tibetan Autonomous Prefecture, Mtsho sngon [Qinghai] Province). Information presented includes population and location; housing; language; subsistence and income, focusing on the annual agricultural cycle; and religion and rituals, focusing particularly on communal rites. The text also includes one table, twenty photographs, and a narrative in Ngandehua, transcribed in Pinyin and translated into English.

KEYWORDS

Monguor, Ngandehua, Reb gong, Tongren, Tu, Wutun

LOCATION AND POPULATION

Rgya tshang ma is an agricultural village located in Rong bo (Longwu) Township, Reb gong (Tongren) County, Rma lho (Huangnan) Tibetan Autonomous Prefecture, Mtsho sngon (Qinghai) Province. Reb gong County, where the prefectural capital of Rma lho Prefecture is located, has two towns, twelve townships, and seventy-five villages.¹ Rgya tshang ma Village is five kilometers northeast of the county town (five minutes by motorcycle) and 181 kilometers southeast of Zi ling (Xining), the capital of Mtsho sngon Province.

Rgya tshang ma is located on the right bank of the Dgu chu (Longwu) River, and is surrounded by poplar plantations. Beyond these woods are village fields, on the bank of the Longwu River. There are two large, unnamed mountains behind the village, to the east. Two kilometers to the south of the village is Hor rgya, a Tibetan village with which Rgya tshang ma shares a primary school. Fields and woods are west of the village. The Dgu chu River runs through the center of the valley, west of the fields. Gnyan thog Village is opposite Rgya tshang ma, on the west side of the valley. North of the village is Upper Seng ge gshong (Baojia)² and Lower Seng ge gshong (Hamian) villages, each of which has a monastery. Upper Seng ge gshong is two kilometers from Rgya tshang ma Village. These two villages have a close relationship: monks from Rgya tshang ma Village study in Upper Seng ge gshong's monastery, residents of the two villages intermarry, and the two villages perform the annual Lekyaihe festival together (see below). Lower Seng ge gshong is three kilometers from Rgya tshang ma Village.

The village had 110 households and approximately 660 people in 2012. All households are divided into four *kunzan*;³ membership in these non-territorial groups is by patrilineal descent. Members of a *kunzan* provide assistance to other members during important household rituals, such

¹ <http://www.huangnan.gov.cn/>, accessed 4 August 2013.

² Tibetan names for the villages are followed by the Ngandehua names used by Rgya tshang ma villagers.

³ Most villagers agree that there are four, but some claim there are five *kunzan* in the village. Danyan, Baji, and Bza' ri tshang are the names of three *kunzan*. I could not find names of the other *kunzan*.

as weddings and funerals, which are times when many guests must be hosted. Marriage within the *kunzan* is permitted.

Another important local social group is the *qing'geya*, which consists of several households whose members are all siblings, and the parental household. Members of the same *qing'geya* help each other with everyday work.

Figure 1. Overlooking Rgya tshang ma Village, towards the west.⁴



⁴ Unless otherwise stated, all photographs were taken by the author from 2012 to 2014.

Figures 2 and 3. Lower Seng ge gshong Monastery.



HOUSING

Rgya tshang ma villagers typically live in one-story, flat-roofed houses made of adobe, concrete, sun-dried bricks, and wood pillars and beams. Eight families in the village live in two-story, flat-roofed houses. Firewood is often stored on the flat roof. Nowadays, many villagers cover their roofs with plastic and asphalt to prevent water leaking into their house after rain or snow.

Every house has a rectangular courtyard with a small flower plot in the middle and, usually, a shrine room, a living room, a kitchen, several bedrooms, a storehouse, and a toilet. The shrine room is commonly located in the middle of the house and is well-decorated compared to other rooms. Rgya tshang ma villagers usually celebrate Lo sar 'New Year' in their living room, which they consider to be the most comfortable and splendid room. This room is only used on such special occasions. In contrast, most local Tibetans celebrate Lo sar in their *ja khang* 'kitchen' and sleep on heated sleeping platforms in their living rooms.

In around 2008, villagers in Rgya tshang ma began to enclose their patios with glass panels to warm their houses during cold weather and to protect the house from dust.

Most homes house two to three generations.

Figure 4. A contemporary home in Rgya tshang ma.



LANGUAGE

Rgya tshang ma villagers speak a unique language that they refer to as Ngandehua 'Our Language' and which local Tibetans call Dor skad 'Dor Language'.⁵ Villagers think their language is a Chinese-based language mixed with Mongolian and Tibetan. Ngandehua is only spoken in three villages: Rgya tshang ma, Upper Seng ge gshong, and Lower Seng ge gshong. Rgya tshang ma Village neighbors Tibetan-speaking Hor rgya Village and, due to frequent communication with monolingual Tibetans, most Rgya tshang ma villagers understand and can have basic conversations in A mdo Tibetan. Furthermore, most Hor rgya villagers understand some Ngandehua, but do not speak it beyond the capacity to have simple, formulaic conversations. Many Rgya tshang ma villagers speak Tibetan imperfectly, as illustrated by the following short dialogue between a Tibetan and a Rgya tshang ma villager (marked as Monguor):

Tibetan: *Khyod kha sang gang du song.* (Where did you go yesterday?)

Monguor: *Nga a khu tshang la 'gro nas.* (I go-ed to my brother's home)* Should be, *Nga a khu tshang la song nas.* (I went to my brother's home).

Tibetan: *Ci byed du song.* (Why did you go there?)

Monguor: *Tsha lu ma byin gi song.* ([I] give oranges).* Should be, *Tsha lu ma ster gi song.* (I gave oranges).

Seven villages in Reb gong are classified as Tu by the government: Gnyan thog (Jijia), Rka gsar (Manyan), Sgo dmar (Hela), Bod skor (Tuojia), Rgya tshang ma, Upper Seng ge gshong (Baojia), and Lower Seng ge gshong (Hamian). Among these seven villages, the residents of Gnyan thog, Rka gsar, Sgo dmar, and Bod skor speak Mongolic Dor skad. Residents of the other three villages speak Sinitic Dor skad – Ngandehua. No writing system is used locally for either Mongolic or Sinitic Dor skad. Speakers of these two languages cannot communicate using their mother tongues. Rgya tshang ma villagers refer to Mongolic Dor skad as Helahua; *hua* refers to language, and Hela (Sgo dmar) is the name of one of the villages where Helahua is spoken.

A woman in her forties (b. ~1970) gave the following narrative in Ngandehua. She married in 1986 and moved into the home of her husband, who had several sisters, one of whom fell from a cliff while herding, and injured her head. Afterwards, she was often confused and frequently fainted. She went to work in the fields one day, fainted, and tumbled into a river. She was dead by the time her relatives found her. The English translation follows the Ngandehua text.

¹qian mian she de zuokuo li he di de-ri.

²zuokuo li he de ku li ge-jie na wen di mi li.

³mi wen ma

⁴ngu kan liao-ra wen di mi de jedo gu liao de-ri jian liao de-ri.

⁵gu da-ra ge-jie ha qhi gu liao de-ri ti li.

⁶naizi cha yi dian huo ti shi ma mang-mao yi ga da bi tik li he-e shi ma cha yi dian huo ti shi ma shang huan gang zi li shang huan guang zi li lai lio huan de shang huan yi guang zi duan shi ma ha qhi gu lio de-ri bi tik bi shi ma.

⁷qi tian de cao yi da zi te ye ha de zuo ma tian ning de zuo ma shai gu mi zai ma hong zi shi dao shi ma

⁵ Linguists refer to the language as Wutun, see Janhunan et al. (2008).

de-ri qian mian she de.
⁸gu yi da zi yi ba ba zha shi ma de gu ge da dou-ruo jing ma jiu la de-ri.
⁹gu yi da zi yi ba ba gai ma gu yi da zi yi ba ba shai ma zea hong zi zi ma shai gu ma ha qhi lio ra.
¹⁰le dong ngai ma de gu ti lian tai li pa di de-ri.
¹¹qhi lio-ra mi li.
¹²zu pa lio de gu kan chuo men zai yo li.
¹³gu da-ra qhi xiao qhi ngai ma da ti lian ge yo de-ri.
¹⁴gu da xi dong wa li qhi liao-ra
¹⁵nin de Suo nan a-guo gu da tian pa di li.
¹⁶yi ge wen liao-ra mi jian sho li.
¹⁷mi jian sho ma da ngu qhi jian na xin li xin li ha qhi liao ra da.
¹⁸wu li qhi li gang ta lai ma da ra ba yi da zi chan xian ma men zai zuo shi ma hui zuo shi ma je ge kan
jia de niu ko yi da zi gai kai ma li.
¹⁹gu da yi tiao lian ge hai pa gu ma ze nin de Suonan a-guo lai ya sho ra ma ge zi gu liao sho ma mi lai
de-ri.
²⁰gu da ra kan liao-ra a yi ge yo li bao jia de a yi ge.
²¹a yi e-a pa ge zi.
²²e-an de a-jie da gang ta lai ma li.
²³a neng neng.
²⁴ngu de-ra xin zang be hao yo sho ma ze.
²⁵ge-jie e-a la de pa zi ma ze e-a men liang ge du la ma ze.
²⁶Suonan cuo lai de bai yo ma a-jie da gang ta lai ma li lai de bai yo ma.
²⁷a neng ni lai de bai yo ma tang li lai ya sho liao-ra ze.
²⁸tang li lai ma ze
²⁹a li gang ta lai ma li a li gang ta lai ma li sho ma pai hai liang ge diao la ma ze.
³⁰Niang mao xian lao shi da gu-jgege Ji He Mao xiao qhi dia zao zhi chang de mo-he-jgege nian di li
sho ma.
³¹zao zhi chang de mo-he duo-ro Ji He Mao-a xiao qhi dia nian kai ma li sho ma ze gu-jgege sa-a ta lai
ma ze.
³²gu da ra da.
³³gu-jgege lai ma da a neng mo-he nian liao de-ri bai li ma mo-he nian liao de bai li je de a-jie xhui li
dao shi ma
³⁴xhui li yen dao ma dao shi ma gang ta lai liao de-ri.
³⁵ze Suo nan cuo de rao dao shi he-en shi ma.
³⁶zao zhi chang li man-ba ge yo de-ri zao chi chang de gu ga man-ba de wu li qhi sho liao ra da.
³⁷ngu a li ke ma qhi sho ma shi-en-ge ti ga jan de zuo ma nuo te mi gu liao de-ri.
³⁸nuo te mi gu ma da Xiawu jiabu de Zhuo ga cuo sa ta lai ma lai ngu bi shi dai sho ma ze bi shi ge liao
de-ri.
³⁹e-a cai lu da ma a-na sho qhi sho ma ngu cai lu da ma tang li sho lai liao de-ri.
⁴⁰ge-jie ji ge yi da zi huan li huan li gu-a bi shi ge ma da ge-ra shang lai liao de-ri.
⁴¹da ge ra shang lai ma ze gu da ma ga ga ti li lai liao ra.
⁴²nin de ni-nie ngu men shi qhi liao ra nin de ni-nie da yi ge jue shi ma men shi chua di li.
⁴³gu da ra qun zai ra yi tou zuan shi ma.
⁴⁴lai ya

⁴⁵ ni de nian yi cha yi hen zi gu ma li ni de nian ma ge zi gu liao.

⁴⁶ a-jie xhui li dao shi ma Suo nan cuo da Zhou ga cuo da gu-jgege huan li huan li bi ma lai di yo Niang mao xian lao shi da gu-jgege.

⁴⁷ ze e-a guo tang li qhi sho ma ze ngu lai liao.

⁴⁸ ze a neng jho mi yo lai ya ngu tang li da yi ge jua shi ma tang li ye lai dai dong shi ma de-ri sho ma ze.

⁴⁹ ge-jie si guo ma de zhi dao di mi li.

⁵⁰ chang de gu da ye la liao ra da ge-jie jgege ma ga ga ti li lai gu ma li.

⁵¹ jian ba shi yi ge ta liao-ra da jian ba bing gu ma li sho li.

⁵² da mi de ge kuo de li da qian mian she li ke ma be qhi yi tou she li ke ma qhi sho li.

⁵³ yi tou she wu zai zai nin de a-ba ngu liang ge cuo di de-ri.

⁵⁴ ze yi tou she li ke ma qhi liao de-ri.

⁵⁵ jin gan cao de de qi ma man gu ge ma yo de-ri.

⁵⁶ qian ma yi da zi jin qing cao hai de-ri.

¹We were eating in the kitchen in the front house.⁶

²When we were eating in the kitchen, she was feeling uncomfortable.

³Feeling uncomfortable.

⁴I knew she was feeling uncomfortable, I saw it.

⁵Then she went to the field.

⁶(She took) a thermos of milk tea and threw a loaf of bread in the basket and a bowl of *lailio* noodles⁷ (for lunch).

⁷Grass (gathered over) seven days was not dried because of rain and cloudiness so the grass remained on the roof of the front house.

⁸The grass was bound tightly.

⁹I untied the grass and dried all the grass on the roof (and) then I went to the field.

¹⁰(She was supposed) to hoe in the field near the woods.

¹¹(But) she was gone when I got there.

¹²The field was just like it had been the day before – it had not been hoed.

¹³Then there were two other big fields near the small river.

¹⁴I went down there.

¹⁵Your Aunt Suonan, was hoeing there.

¹⁶I asked her (Suonan) where she was (and) she said she hadn't seen her.

¹⁷She said she hadn't seen her, and then I looked for her by the river.

¹⁸She was floating in the water with her hair disheveled and her shirt unbuttoned.

¹⁹Then I was terrified and I called your aunt to come, but she just asked, "What happened?" and didn't come.

²⁰Then I looked and saw a woman there – a woman from Baojia Village was there.

²¹(I said,) "Aunty please help me!"

²²"My sister is here in the water."

²³"Oh!" (she said).

²⁴She said, "I'm so afraid!"⁸

⁶ The family has two houses, each with several rooms and a courtyard, one in front of the other.

⁷ These noodles are made from pea flour.

⁸ Literally, "My heart is not good," which implies that she easily becomes nervous and easily falls ill.

²⁵ She helped me pull her – we both pulled her together.

²⁶ (I called,) "Suonan Cuo⁹ come quickly, our sister is in the water – come quickly!"

²⁷ "Oh my! Come quickly," I said and then she came.

²⁸ Then she quickly came.

²⁹ (Suonan Cuo shouted), "Where is she? Where is she?"

³⁰ Teacher Niang Maoxian and others thought soldiers were chasing me.¹⁰

³¹ They thought soldiers were chasing me, so they came to me quickly.

³² Then,

³³ They came and asked, "Oh – she wasn't chased by soldiers, was she?" "No, she was not chased by soldiers, it was her sister who fell into water."

³⁴ She fainted (and fell) into the water.

³⁵ Then we put her on Suonan Cuo's back.

³⁶ There was a doctor in the military base – we told her to go there.

³⁷ (She said), "Where should I go? Where should I go?" Her legs were shaking and she didn't move at all.

³⁸ Because she didn't move, Xiawu Jiabu's (wife), Zhuoga Cuo, ran to us and carried her.

³⁹ (They) told me to take a shortcut and tell Mother – then I ran home.

⁴⁰ They took turns carrying her and came home from the big valley.

⁴¹ (They) came up from the big valley (and) when they arrived at Magagati.¹¹

⁴² When I arrived at the gate I saw that your grandmother was holding a jacket and was coming out of the gate.

⁴³ Then she went back into the house.

⁴⁴ (She said,) "Come."

⁴⁵ "Your face looks terrible, what happened?"

⁴⁶ (I said,) "Sister fell into the water and Suonan Cuo and Zhuoga Cuo and Teacher Niang Maoxian were taking turns to carry her home."

⁴⁷ "(They told) me to go first, so I came."

⁴⁸ Then she said, "Come, it doesn't matter. She must be feeling very cold, so I will take a jacket and go there."

⁴⁹ She didn't know that Sister was dead.

⁵⁰ (We) ran to Chang and saw they were coming to Magagati.

⁵¹ (Mother) touched her cheeks, but they were cold.

⁵² (Mother said), "She is definitely dead. Don't take her to the front house - carry her to the house behind it."¹²

⁵³ At that time your father and I were living in the house behind.

⁵⁴ Then we went to the house.

⁵⁵ Dried grass was filling (the house).

⁵⁶ Dried grass was filling the entire hall.

⁹ Suonan Cuo is Suonan's full name.

¹⁰ At that time, women often worked on the local military base's fields. They sometimes stole crops or fruit while working and soldiers chased them if they learned this.

¹¹ A place in the village center.

¹² The corpse was taken to the other house because this was the family's main and original residence where important rituals were held.

A number of factors are currently threatening Ngandehua. As described further below, a kindergarten has been established in the village by Snnying rje tshogs pa, an organization of villagers from both Rgya tshang ma and Upper Seng ge gshong. A main objective of the kindergarten is to teach Tibetan. Villagers want their children to begin learning Tibetan before they enter primary school. Another issue facing the language is the increasing number of loanwords entering the language from Chinese and Tibetan.

LITERACY AND FORMAL EDUCATION

Most adult females in Rgya tshang ma Village are illiterate. Literate adult villagers are mostly male. Ngandehua speakers use Tibetan when required to write for matters within the village, for example, when recording gifts at a wedding, or recording donations to the local temple. However, they need to write Chinese in all dealings with the government. Important speeches¹³ are given in Tibetan by men and Tibetan scripture books are used by male villagers. Therefore, most male villagers read and write Tibetan and some Chinese, but their Tibetan is typically much better than their Chinese.

Mobile phones have been popular in the village since 2009, to the point that, in 2014, almost every male villager had one. Using mobile phones has improved locals' Chinese, since they cannot send text messages in Tibetan, due to the fact that many mobile phones they use lack Tibetan software (though Tibetan software and operating systems are becoming increasingly common).

Table 1. Number of Students in 2012.

School Level	Female	Male	Total
University	8	2	10
Senior middle school	10	0	10
Junior middle school	17	8	25
Primary school	38	40	78
Kindergarten	16	6	22

A village kindergarten was established in the summer of 2012 with money donated by all villagers from Rgya tshang ma and Upper Seng ge gshong. Two monks, A khu Blo gros¹⁴ and A khu 'Jigs med, also made significant donations. A khu Blo gros is also the headmaster. The kindergarten was established so that children could begin learning Tibetan before they enter primary school in Hor rgya, where they are taught in Tibetan. Students from both Rgya tshang ma and Upper Seng ge gshong attend and pay no tuition at the kindergarten. They are mainly taught the Tibetan syllabary, but also begin learning to speak Tibetan at this time. Although the language of instruction is mostly Ngandehua, A khu Blo gros teaches simple Tibetan conversation to the students, and encourages them to gradually speak Tibetan more often.

Most families resist sending their boys for further schooling after they graduate from primary school, because boys can earn a lucrative income producing *thang ka*. Although government policy stipulates nine years of compulsory education, this policy is not locally enforced. If education officials

¹³ On special occasions such as weddings, an older man typically gives a short speech in Tibetan for good luck.

¹⁴ He is a monk in Upper Seng ge gshong Monastery. He studied Tibetan scriptures for six years in India. Villagers say he is very kind and always helps others.

come to inspect the school to count the number of students, school-age children are taken from their homes and asked to attend school until the officials leave.

SUBSISTENCE AND INCOME

Villagers in Rgya tshang ma practice agriculture, with each household having an average of six *mu*¹⁵ of farmland. Villagers begin planting crops on the eleventh day of the second lunar month. During this time male and female villagers are very busy. Planting is hard work and requires help from outside the household. Such help is usually provided by relatives in the village.

The process of planting begins with scattering manure and chemical fertilizer. Seeds are planted using a planting tractor, which most village families own. Finally, the field is irrigated. Two to three families generally cooperate to plant crops, taking around six days to complete the work for each family. Once planting is finished, there is no field work to do until the fifteenth day of the third lunar month, when female villagers start weeding. During this time, villagers cooperate with their friends and enjoy working, chatting, and laughing together in the warm sunshine. Usually a field is weeded with a hoe three times. Only women do such work. If a man weeds, villagers gossip about the family, saying the housewife is incapable and lazy.

Fields are irrigated during the fourth lunar month by men or women, depending on who has time. Irrigation water is limited in Rgya tshang ma because it comes from a common irrigation channel (originating in the Dgu chu River) that is shared with Hor rgya, Upper Seng ge gshong, and Lower Seng ge gshong. Rgya tshang ma residents draw lots to decide the order in which they will irrigate fields. Sometimes irrigation is done at night. In such cases, men are generally responsible. In the fifth lunar month, fields are irrigated a third time and pesticides and herbicides are applied.

All harvest work is done in the sixth and seventh lunar months. This is both an exciting and tiring time for farmers. Most fields are harvested using combine harvesters, which are hired from local businessmen. However, some fields are too small, or their shape is too irregular, for combine harvesters, and must be harvested by hand. Women do all such harvesting work. Some families may hire laborers from nearby mountain villages to assist them, because the harvest in mountain villages comes earlier than in the valley. Such women are each paid one hundred RMB per *mu*. Men transport the harvested crops on tractors to a large empty field where all villagers store their crops until they are threshed. Family elders cook for those harvesting. Children carry the food to the fields. Nobody relaxes. After crops are harvested, the fields must be plowed and prepared for planting the next spring.

Villagers keep barley in their granaries. None is sold, but excess straw is sold to soldiers in a military base near the village, where it is used as fodder for horses. One tractor-load of dried straw fetched fifteen RMB in 2012. In recent years, the number of horses at the military base has been declining, and the number of families who sell straw is thus also declining.

Winter is the most relaxed season for female villagers because they only need to do housework. Meanwhile, men concentrate on producing *thang ka*, the most important economic activity in Rgya tshang ma. Most families have at least one *thang ka* artisan. Both monks and laymen make *thang ka*, which are sold both within China and internationally. Each artisan typically has a relationship with a middleman to whom they sell all their work. The middlemen typically dictate what should be painted, pay a deposit, and set the time for the *thang ka* to be finished. The painter decides the price, and if they

¹⁵ One *mu* = 0.067 a hectare. It takes about two minutes to walk around one *mu*.

find someone willing to pay a higher price, they sell the completed *thang ka* to them, but still need to complete the original order within the agreed time. Most middlemen are from Reb gong, and sell the *thang ka* they purchase in galleries in the prefecture capital, or sell them to other middlemen, who may sell them elsewhere in China or abroad. The maximum income of a household with *thang ka* artisan was 150,000 RMB per year in 2013, while that of an average family was around 80,000 RMB.

Figure 5. A local *thang ka* painter at work.



Most Rgya tshang ma families have an orchard where they grow *chang ba lu*, a local pear variety. A family that owns two to three *mu* of orchard can earn 1,000 RMB per year selling pears in the county town. In 2013, one kilogram sold for four *yuan* in summer and five *yuan* in winter.

In around 2006, some famers began spending less time in their fields, in the belief that farming requires much energy but earns little income. They started small businesses in the county town. For example, some women sell fruit and other women sell bread. Some fields are rented to Han people, who pile lumber there to sell for construction. Below is an account from Sems mtsho, who started a small business.

My name is Sems mtsho. I am thirty-five years old (in 2012) and there are five people in my family. I am a farmer and my husband makes *thang ka*. I consider my family's current economic condition to be average.

Since chemical fertilizers are very expensive (a forty kilogram bag is 185 RMB) people gain little income from their fields. So I started to sell fruit in the county town in my free time to earn income. I have been selling fruit for three years. Some of my friends do migrant labor in the County Town, but I think working for a boss is very hard. Sometimes a boss might fire you if they are

dissatisfied with your work.

It was difficult to set up a business because I don't have a shop. I put my fruit out on a board by the street. Policemen often come and chase me away and sometimes even confiscate my belongings. However, compared to farming, I can earn much more. My average yearly income from selling fruit is 10,000 RMB.

Figure 6. A *chang ba lu* tree.



In 2011, the government implemented a project to plant pear trees in the fields so that locals could earn income selling fruit in the county town. The government promised to pay eighty RMB per *mu* of land annually, but only did so for one year.

The government also built a house for a watchman to protect the fruit trees from animals. A villager, Stag lha rgyal, is in charge of this and receives 5,000 RMB from the government per year.

Villagers in Rgya tshang ma are critical of this project. If they use pesticides on crops in the fields, most trees die. Fruit trees in the fields also block the reaping machines, so villagers must harvest by hand, which is much more difficult. Furthermore, it takes six to seven years for the trees to begin producing fruit. Villagers generally believe that the planting project is a waste of land and brings no real benefits.

RELIGION AND RITUALS

Rgya tshang ma villagers profess adherence to the Dge lugs Sect of Tibetan Buddhism. There are three temples and one stupa in the village. Village elders frequently circumambulate the stupa, which is located in the village center, and was built in 2007 with money donated by a Shanghai donor.

Figure 7. The stupa in the center of Rgya tshang ma Village.



Two of the temples – a Buddhist shrine and a mountain deity temple – are old,¹⁶ but the third, a Buddhist shrine, was built in the summer of 2012 at a cost of nearly three million RMB. This money was donated by all village households, with each family contributing more than 10,000 RMB.

¹⁶ Villagers are unsure how old these temples are, other than they were built before 1958.

Figure 8. The mountain deity temple in Rgya tshang ma.



Villagers venerate the mountain deity, A myes Btsan rgod, and offer *bsang*¹⁷ to him every morning in his temple. The following account provides more information about this deity:

A myes Btsan rgod has seven brothers, who are the mountain deities of neighboring villages.¹⁸ A myes Btsan rgod is the youngest brother and also the strictest. He wants every villager to respect him and offer *bsang* to him every morning in his temple. He also wants every male villager to perform dances and pierce their cheeks with skewers during the annual Lekyahe ritual.¹⁹ Villagers say that A myes Btsan rgod is both stern and helpful.

A villager from Upper Seng ge gshong once killed a man from Rgya tshang ma Village during a battle between the two villages. A myes Btsan rgod was enraged and rode his horse to the home of those who killed his villager, climbed onto their roof, and noisily paced back and forth to frighten them.

Before 1989, villagers rode horses to the county town. They often wore *phrug*²⁰ hats and leather boots when they rode horses. If they failed to remove their hats when they entered the

¹⁷ *Bsang* is an offering burned for deities. *Bsang* offered on a daily basis includes flour and cypress. On special occasions such as Lekyahe, flowers, candy, tea leaves, fruit, *gtor ma* 'dough effigies', and liquor are offered to mountain deities.

¹⁸ A myes Gnyan chen (Hor rgya Village), Bu'u hrin (Seng se gshong – upper and lower), Dar rgya (Lower Seng ge gshong), Cu'u hrin (Lower Seng ge gshong), Ge ser (Rgya tshang ma), Ba bzang (Bka' rtse stong), and Btsan rgod (Rgya tshang ma).

¹⁹ Lekyahe is the Ngandehua name for an annual festival known as Klu rol in local Tibetan villages, and Na thong in Mongolic Dor skad villages. Lekyahe entertains mountain deities who are beseeched to protect village crops.

²⁰ *Phrug* is a Tibetan fabric made of dense, dark red wool.

village gate, they were thrown from their horse.²¹ Villagers believe this was punishment from the mountain deity for not removing their hats as a sign of respect.

Because A myes Btsan rgod was so stern, villagers invited the *bla ma*, A lags Brag dkar tshang, a manifestation of the deity Gsang bdag, from Lower Seng ge gshong Monastery. Gsang bdag wears a tiger pelt on the lower part of his body and it is said that A lags Brag dkar tshang has the pattern of a tiger's pelt on his legs. A lags Brag dkar tshang came and placed an image of Padmasambhava above the statue of A myes Btsan rgod to reduce his pride. A myes Btsan rgod became a kind mountain god afterwards.

Figure 9. These prayer flags are on the mountain behind the village. Locals offer *bsang* here to local deities on auspicious days and before important undertakings.



Each household in Rgya tshang ma has a shrine room where pictures of *bla ma* are displayed. A deity statue is usually in the center of the shrine's rear wall. Households have statues of various deities. There are also *thang ka* on the shrine walls. Various scriptures are placed on the upper part of the back wall. The *thang ka* and statues are all made in the village. Male members of one village family are all professional clay sculptors and most *thang ka* painters can make statues when required for their shrine. A water libation is offered in the shrine every morning by men or women – whoever has time.

Villagers in Rgya tshang ma visit both Upper and Lower Seng ge gshong monasteries at least once a year during '*cham*' 'masked monastic dances'. Such dances are held in Upper Seng ge gshong Monastery on the seventh day of the first lunar month and on the tenth day of the first lunar month in Lower Seng ge gshong Monastery. Visitors typically go to the Reb gong or Sgo dmar stupas after visiting Lower Seng ge gshong Monastery. Reb gong Stupa, one of the most famous local stupas, is

²¹ This village gate no longer stands. Its former location was occupied by a gasoline station in 2014.

located in the Smad pa area of Reb gong, and is cared for by nuns. Sgo dmar Stupa has eight stories and is located in front of Sgo dmar Monastery, across the valley from Rgya tshang ma.

Figure 10. The Sgo dmar stupa.



Villagers sometimes visit Rong bo Monastery in the prefecture seat. Usually ill and elderly people circumambulate the monastery's Rta mgin Temple, and even healthy adults will circumambulate this temple when they visit the monastery, unless a *bla ma* tells them to circumambulate another temple. They believe that the deity of the temple, Rta mgin, helps those who pray to him, and hope that he will destroy the harmful forces that affect their lives. For example, if someone is repeatedly possessed by a ghost, they circumambulate Rta mgin Temple to rid themselves of the ghost.

Villagers believe that Buddha can protect them from illness and difficulties, and circumambulate temples whenever they have time. Those who are elderly or who live in Rong bo Monastery, for example, if they are sick and have come seeking a cure, are especially likely to circumambulate every day. Villagers especially make an effort to visit Rong bo Monastery during the Smon lam 'Great Prayer Festival', from the eleventh to the sixteenth days of the first lunar month.

Figure 11. Rong bo Monastery.



Figure 12. This statue of Sgrol ma is opposite Rong bo Monastery. Locals often circumambulate the statue when they visit the monastery.



All villagers are familiar with the story of the extraordinary monk, Dpal rtse rgyal Adia (1955-2013),²² who cured people by chanting scripture. He was especially good at helping those possessed by evils. Once, my younger sister (b. 1996) contracted a strange sickness. Her mouth twisted to the right, and it was believed that she was possessed by a malevolent spirit. My family invited Dpal rtse rgyal Adia, who chanted for seven days, after which my sister was cured. The scripture he chanted was unique. I heard the scripture twice. Most of it was in Chinese. People say Dpal rtsi rgyal Adia was the only person in Reb gong who could chant that scripture.

When he chanted the scripture, Dpal rtse rgyal Adia needed a kettleful of spring water, five pieces of white paper, slender sticks of a local plant,²³ pickled vegetables, some oil, and a basin of wheat grain. Typically, when villagers fetch spring water, they must go silently, as malevolent spirits may follow them if they talk, and this prohibition was also observed when fetching water on this occasion. Firstly, Dpal rtsi rgya Adia cut the papers into the shape of a type of protector deity called *srung ma* in Tibetan and *huazhi* in Ngandehua.²⁴ Next, he attached one paper to each stick, which he then inserted into the basin of wheat grain. Dpal rtse rgyal Adia poured the pickled vegetables and oil in the kettle and chanted the scripture as the patient knelt in front of him. He finished chanting after about ten minutes and then a family member emptied the kettle outside the family gate.

Figure 13. This hail and storm-preventing effigy, called *chaben*, is on the mountain behind the village. It is rebuilt annually in spring.



²² *Adia* is a Ngandehua term of address for monks.

²³ This bush is locally called *shangmu* and has long, thin straight branches that are used to make brooms. It grows on mountains behind the village.

²⁴ Villagers also stick these small papers on their courtyard gate on Lo sar Eve. Households in which a death has occurred do not affix *huazhi* to their courtyard gate.

Hair Changing Ritual

Local women's hair ornaments are called *skra ka* in Tibetan and *xupa* in Ngandehua. They are made of coral and pieces of stiff, beautiful silk. Coral beads are threaded onto the cloth to make it stable and easy to wear. Such decorations are valuable and rarely seen in Rgya tshang ma Village. Both men and women could make such headdresses in Rgya tshang ma, however, people no longer make them, because they are very expensive, costing approximately 40,000 RMB in 2014.

Villagers say that girls must wear hair decorations on two important occasions in their lives – once during their *skra phab* 'hair changing ritual', a coming of age ritual for girls, and then again at their wedding. A hair changing ritual is held at the age of fifteen or seventeen on an auspicious day, often during the New Year. Holding this rite of passage signifies that the girl has become an adult and can now marry. The girl wears two different Monguor robes without a sash on the day of her hair changing ritual. The outer robe is called *phrug*, while the inner layer is known as *tsha ri*, and is lined with lamb wool.

Figure 14 (left). *Phrug* robe. Figure 15 (right). *Xupa* headdress.



After the girl finishes dressing up and has had breakfast in her home, she goes to her paternal grandmother's home for another breakfast. Relatives who come to visit the girl give her small sums of money as gifts. Guests should not leave a home empty-handed on any occasion, but especially during a girl's hair changing ritual – to do so would be inauspicious. After having breakfast at her grandmother's home, the girl goes to other relatives' homes, and each household she visits gives her thirty to fifty RMB.

Girls and women traditionally wore hair decorations at the Lekyaihe festival. However, from around 1999 until 2010, they did not wear them because they found them inconvenient. This changed in 2010, when women began wearing headdresses at Lekyaihe in Rgya tshang ma, because they had become prouder of this distinctive tradition and were thus more motivated to maintain this custom. Unmarried women who have had their hair-changing ritual, and young married mothers, should wear their hair decorations and perform *bei*, a dance that pleases A myes Btsan rgod, who will then be more inclined to help them and protect their crops.

Figure 16. Women wear *xupa* during Lekyaihe (photograph by Tshe ring don 'grub, 2013).



Wudaiyang

Wudaiyang is an annual festival held from the fifth to ninth days of the fifth lunar month. It is also celebrated by Upper Seng ge gshong and Lower Seng ge gshong, but not by any other communities in Reb gong. This festival is considered important enough that rich families may spend 1,000 RMB for food and 2,000 RMB for clothing, whereas poor families may spend 300 RMB for food, but cannot buy new clothing.

Late in the fourth lunar month, villagers select places in the village woods to pitch tents. A day before the festival, bedding, tableware, food, and a tent are brought to the grove. Some families also take portable stoves, while others construct temporary stoves among the trees. During Wudaiyang, the grove is noisy and dotted with white tents. It is a time for villagers to relax, hold song and dance competitions between groups, eat, and enjoy themselves. Men rest from busy *thang ka* production and women rest from fieldwork.

Villagers cooperate during the festival, which encourages communal unity. Joining the song and dance competitions requires prior preparation and good skill, and the festival thus improves dancing and singing skills.

Negative aspects of this festival include widespread littering. Furthermore, the Dgu chu River is near where the festival is held. Boys enjoy swimming in the river, though it is dangerous, because the river is deep and runs swiftly. Villagers also compete to have the most elaborately decorated tents, which increases tent expenses, creating a financial burden for village households.

Local gender roles are apparent during Wudaiyang. For example, women cook at least three different dishes for each meal, which occupies much of their time. In contrast, men eat and socialize with their friends and spend much more money than women during the festival, because they often go to the county town and drink beer with their friends, leaving women to care for children in the tents. Finally, on the last day of the festival, men take the tent home while women are responsible for bringing back everything else.

New Year (Nianha/ Lo sar)

On the seventh day of the twelfth lunar month, female villagers go to the Dgu chu River with a shovel to cut ice and a basket to carry it back home. One big piece of ice and several small pieces are cut. Early the next morning, chunks of ice are placed at the corners of household gates and gardens. The large piece is put on the ground to one side of the household compound gate – either side is fine – and the small pieces are put in the garden, fields, and orchards. Since around 2009, most villagers have ceased going to the river to cut ice. Instead, they construct a brick frame, two bricks high and about a meter square, place a plastic sheet over the frame, pour water inside, and let it freeze for two to three days before Layeba – the eighth day of the twelfth lunar month. Families in which a death has happened do not prepare or display ice.

On the day of Layeba, villagers make cold noodles for lunch. They also send a dishful of cold noodles to families who experienced a death in the past year. Recipient families give candy in return. On this day, children who are married and not living with their parents return to their natal home and have breakfast and lunch with their parents, who give them two big loaves of bread when they leave.

After Layeba, villagers begin cleaning their houses, though there is no special date on which

they must do this – the date is decided depending on when the family has time. Because house cleaning is a huge task, relatives usually help each other. Smaller items are moved out of rooms while larger furniture remains in the rooms and is covered with sheets. Children clean the smaller items in the courtyard while elders sweep the ceilings and walls using mops and brooms. Villagers ask a *bla ma* in which direction they should sweep the ceilings and walls each year. After all the rooms are cleaned, the refuse is thrown in the direction the *bla ma* told them. After the house has been cleaned, a male member of the household prints *rlung rta* (see images below) and hangs them on the veranda of the house.

Figures 17-19. Making *rlung rta*.





Relatives work together to fry bread five or six days before Lo sar. Most bread is made in round and rectangular shapes. Four round breads are sent to families that experienced a death in the previous year. Rectangular breads are put in plates as table decorations during Lo sar. Fried bread is also needed to serve guests.

Villagers visit their ancestors' graves at dawn on Lo sar Eve – this visit is called *didie ninie tikeqiediyo*. Graves are made in fields and at the foot of mountains around the village. Corpses are cremated and the remaining bones and ashes are buried in a hole that is then covered with earth. On every grave sweeping day (Qingming, the fourth day of the fourth lunar month) villagers visit their ancestors' graves to sweep and restore them. On Lo sar Eve, fathers and children carry New Year's gifts to the graves early in the morning. They bring a selection of the different foods they have prepared for the New Year celebrations, and also liquor for deceased male ancestors. Villagers believe ancestors stay in their graves and wait for their descendants on the morning of Lo sar Eve. Meanwhile, mothers stay at home and do housework and prepare breakfast. Every family eats steamed stuffed buns that morning.

Households in which a death has occurred in the past year visit the grave of the deceased earlier than other villagers. They offer *rtsam pa* and other foods, burn *bsang*, and chant scriptures in front of the new grave. Women sob. For older graves, villagers offer *bsang*, set off firecrackers, and do three prostrations.

After visiting the graves, families prepare for the coming New Year and make table decorations, though some families have prepared their decorations earlier. Those who have already made table decorations sweep their houses and begin making steamed stuffed buns for their guests.

At midnight, villagers set off firecrackers and then eat a meal, typically of steamed stuffed buns. They also place a little roasted barley flour in a bowl, add milk, and drink it. Fathers give each family member cash, according to the family's condition; wealthy families give 100-200 RMB whereas poor families may only give fifty RMB. After the meal, family members dress in their best clothes and go to their paternal parents' home with gifts. Grandchildren prostrate three times to their grandparents. Gifts are given for the household and the visited family gives five to ten RMB to each visitor.

After visiting their closest relatives, a family visits elderly relatives. The hosts also give money to the guests. When all relatives have been visited, parents return home and children may visit all the households in the village. Friends or cousins go together to visit. After entering a house, the hosts urge them to eat. People sing and dance and men drink liquor.

In the early twenty-first century, villagers gave children one or two *mao*, though some poor families gave only a pear to guests. However, by 2013 people commonly gave one *yuan* to all guests, regardless of age. When I was younger, my sisters and I liked to count our 'income' as soon as we got home. If one had more than the other, we would get angry and beg our parents to give us more. We always woke early and went outside because we could find some money that drunken men had dropped in the dark.

Families that cannot celebrate Lo sar because they are in mourning close their family gates and stay in their house. Nobody visits them, but they take four pieces of fried bread to the family the next morning. Since 2010, villagers have not visited each other at night nor worn Tibetan robes during Lo sar, because of the large number of deaths that have occurred in the region.

On the first day of Lo sar, villagers visit their closest relatives and serve the best food to guests. Villagers do not sweep after guests leave because sweeping on the first day of Lo sar is considered to sweep away luck and prosperity.

Villagers continue to visit their relatives in other villages from the second to the sixth day of Lo sar. From the seventh to fourteenth days, villagers visit monasteries in other villages and watch '*cham*'.

On the morning of the fifteenth day, villagers remove table decorations, because this is the last day of Lo sar. After having lunch with their family, they go to the old Buddhist shrine to sing and dance. Males drink beer and liquor, while females eat sunflower seeds and peanuts, as women do not typically drink at such public events. Children set off firecrackers and play. Humorous men make jokes to entertain others, and there is much laughter. Households in mourning do not join this or any other celebratory activities that whole year.

Villagers stay in the village temple for two to three hours, and then go home to prepare the next activity, which is to smear ash and ink on others' faces. Villagers pour black ink and smear ash on gloves to participate in this activity. In the village lanes, male villagers smear female villagers' faces and vice versa.²⁵ People in groups do this. If a group of females hides in a home and locks the door, males knock on the door until they open it. Once they enter, they gently smear the women's faces. However, if the females refuse to open the door, the males use ladders and climb over the courtyard walls and then smear the women's faces roughly. Females do the same to males. Women do not smear each other's faces, nor do men smear other men's faces.

After about an hour of this, villagers return to the village temple again. It is difficult to recognize who is who, because all the faces are black. People dance and sing again, and men and

²⁵ Villagers in Upper Seng ge shong do the same as in Rgya tshang ma. In the hamlet of Lijia in Lower Seng ge gshong, they put handfuls of dirt in each other's clothing instead, i.e., in a pocket or inside the trousers. Other hamlets in Lower Seng ge gshong observe no special custom on this day.

women have a tug-of-war contest. Afterwards, people mill about in the temple courtyard. If a group of men catch a woman, they throw her in the air three times, and groups of women do the same to men.

Before darkness falls, villagers return home, wash off the ink, and eat a dinner that usually features meat. After dinner, the family makes three small fires with straw in front of their courtyard gate. All family members jump over the fires to remove bad luck and bad fortune. Washing the ink and ash away is also said to wash away all the past year's bad luck.

Next, villagers go to the fields where village leaders make a bonfire. People sing and dance again. Four men dress in sheepskin robes with the wool side turned out, and pretend to be yaks and herders. The yak carries a round loaf of bread, large enough to share with all villagers, that was baked three days earlier in hot earth. After the four men circle the bonfire three times, the bread is broken into pieces and given to each villager. The biggest part of the bread is made into a disc, representing the sun, which is nestled in a crescent moon. A knowledgeable elderly man holds it and gives a speech in Tibetan, beckoning fortune to the community. At around midnight the party is over, and this also signals the end of Lo sar.

Figure 20. Men throw a woman in the air during the gathering at the temple on the final day of the New Year celebrations (photograph by Klu 'bum tshe ring, 2014).



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SELECTED NON-ENGLISH TERMS

'a ཡ	Ba bOng chos rje འབྱຸງ ດົຈ ຮ່ອຈ
'Bras spungs ས୍ପྸୁଙ୍ଗ	Ba bzang ດ'ນະ
'Bras spungs Sgo mang ས୍ପྸୁଙ୍ଗ ສ୍ଗୋ ມାଙ୍ଗ	Ba rdzong ri lang ດ'ຣ୍ଡ଼ଙ୍ଗ ຮି ລାଂ
'Bri ས୍ରି	Ba yan rdzong ດ'යାନ ດ'ଡ଼଼ଙ୍ଗ
'cham ཇକ ຂ	Badaoshan 八达山
'don chos spyod ཉତ୍ତର ດଷଧ	bagua 八卦
'dul ba'i bkod gzhung rgyas pa དୁଲ ବା'ଇ ବକ୍ ଗ୍ରୁଂ ରଗ୍ୟା ପା	baihu 百户
'Dul ba'i mdo tsa ba དୁଲ ବା'ଇ ମ୍ଦୋ ତ୍ସା ବା	Baima Si 白马寺
'Dzam gling spyi bsang ད୍ୱାମ ଗିଙ୍ଗ ସ୍ପ୍ଯାଇ ବସାଂ	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod ད୍ୱାମ ଗ୍ର୍ଵା ଗଂଙ୍ଗ ନାସ ବଜ୍ହେଦ ଶ୍ରୋ ଯୋଦ	Ban de rgyal ດକ୍ଦି ສୁଣ୍ୟ
'e ren དେ ରେନ୍	Ban Guo 班果
'Gag rdo rtags ཁ୍ରାଗ ର୍ଦୋ ର୍ତ୍ତାଙ୍କ	Bang rgya ດଙ୍କ
'gro ཅର୍ଗ୍	bankang 板炕
'Jigs med ye shes grags pa བ୍ରିଗ୍ ମେ ଯେ ଶେ ଗ୍ରାଙ୍ଗ ପା	Bao Shiyumei 鲍十月梅
'Ju lag རୁ ଲାଙ୍	Bao Sibehua 鲍四辈花
'tshogs gleng ཁ୍ରୋଗ ଗ୍ଲେଙ୍କ	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ངୁ ଖୁ ବ୍ରିଗ୍ ମେଦ	Baojia 保家
A khu Blo gros ངୁ ଖୁ ବ୍ଲୋ ଗ୍ରୋ	Bazangou 巴藏沟
A lags Brag dkar tshang ངୁ ଲାଙ୍ ବ୍ରାଗ ଦ୍କାର ତ୍ଶାଙ୍	Bāzhōu/ Bazhou 巴州
A mdo ངୁ ମ୍ଦୋ	bca' yig chen mo ດକ୍ଚ ଯିଗ ଚେନ ମୋ
A myes Ba rdzong ངୁ ମ୍ୟେ ବା ର୍ଡ଼ଙ୍ଗ	Bcu ba'i lnga mchod ດକୁ ବା'ଇ ଲଙ୍ଗ ମଚ୍ଛ
A myes Btsan rgod ངୁ ମ୍ୟେ ବତ୍ସାନ ର୍ଗୋ	Beijing 北京
A myes Gnyan chen ངୁ ମ୍ୟେ ଗ୍ନ୍ୟାନ ଚେନ	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Benkanggou 本康沟
Āchái 阿柴	bgro gleng ດଙ୍ଗାଙ୍କ
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang དୁମ କାଙ୍କ; benkang 本康
An Liumei 安六梅	Bis ba mi pham ngag dbang zla ba དୁମ ମି ଫାମ ନ୍ଗା ଦଙ୍ଗ ଚା ବା
Anjia 安家	bka' ດକ୍କ
Āxià 阿夏	bka' bcu ດକୁ ବକୁ

bka' rgya ma	བཀ་’රྒྱା ମା
Bka' rtse stong	བཀା’ ର୍ତ୍ସେ ସ୍ଟୋଂ
Bkra shis 'bum 'khyil	བୁମ ད୍ୱାକ୍ གୁମ ད୍ୱାକ୍
Bkra shis lhun po	ଲୁନ ପୋ
Bkra shis sgo mang	ଶିଶ ମଙ୍ଗ
Bla brang	ବଳା ବରଙ୍ଗ
Bla brang bkra shis 'khyil	ବଳା ବରଙ୍ଗ ଶିଶ ଡାକ୍ କ୍ଷୀର
bla ma	ବଳା ମା
bla ma dge skos rnams nyis thad ka thad ka'i rgyug len pa dang / gsar du 'jog pa	ବଳା ମା ଦଗେ ଶକ୍ସ ରନ୍ମ ନ୍ୟିଜ ଥାଦ କା ଥାଦ କା'ର୍ଯୁଗ ଲେନ ପା ଡାଙ୍ଗ / ଗ୍ସାର ଦୁ ଜୋଗ ପା
sogs bcing bskul gyi do dam gang drag byed	ସୋଗ ବିଚିଂ ବସ୍କୁଲ ଗ୍ୟି ଦୋ ଦାମ ଗଙ୍ଗ ଡ୍ରାଗ ବ୍ୟେଦ
ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ	
bla ma gzhung las pa	ବଳା ଗ୍ରୁଣ୍ଗ ଲାସ ପା
bla ma khri pa	ବଳା ଖ୍ରି ପା
bla spyi sogs khag bzhi	ବଳା ସ୍ପ୍ଯି ଶୋଗ ବ୍ଜି
blo	ବ୍ଲୋ
Blo brtan rdo rje	ବଳୋ ବ୍ରତାନ ର୍ଦୋ ର୍ଜେ
Blo bzang 'jam pa'i tshul khrims, Wang	ବଳୋ ବ୍ଜାଙ୍ଗ ଜାମ ପା'ଇ ତ୍ଶୁଲ କ୍ରିମ୍ସ, ଓଙ୍ଗ
Khutugtu	ଖୁତୁଗ୍ତୁ
Blo bzang bstan 'dzin	ବଳୋ ବ୍ଜାଙ୍ଗ ବ୍ଷଟାନ ଦ୍ଜିନ
Blo bzang dar rgyas rgya mtsho	ବଳୋ ବ୍ଜାଙ୍ଗ ଦାର ର୍ଗ୍ୟାସ ର୍ଗ୍ୟା ମତ୍ଶୋ
Blo bzang snyan grags	ବଳୋ ବ୍ଜାଙ୍ଗ ସନ୍ୟାନ ଗ୍ରାଗ୍ସ
Blo bzang tshul khrims dar rgyas rgya mtsho	ବଳୋ ବ୍ଜାଙ୍ଗ ତ୍ଶୁଲ କ୍ରିମ୍ସ ଦାର ର୍ଗ୍ୟାସ ର୍ଗ୍ୟା ମତ୍ଶୋ
ଦାର ର୍ଗ୍ୟାସ ର୍ଗ୍ୟା ମତ୍ଶୋ	
Blo bzang ye shes rgya mtsho	ବଳୋ ବ୍ଜାଙ୍ଗ ଯେ ଶେସ ର୍ଗ୍ୟା ମତ୍ଶୋ
Blo bzang ye shes rgya mtsho, Lcang skyā IV	ବଳୋ ବ୍ଜାଙ୍ଗ ଯେ ଶେସ ର୍ଗ୍ୟା ମତ୍ଶୋ, ଲେଙ୍ଗ ଶ୍କ୍ୟା ଚାରି
ଲେଙ୍ଗ ଶ୍କ୍ୟା ଚାରି	
blo rigs	ବ୍ଲୋ ରିଗ୍ସ
blo rtags gnyis	ବ୍ଲୋ ର୍ତ୍ତାଗ୍ ଗ୍ନ୍ୟିସ
blon po	ବ୍ଲୋ ପୋ
Bod ljongs spyi tshogs tshan rig khang chos lugs zhib 'jug tshan pa'i 'bras spungs	ବୋଦ ଲ୍ଜଙ୍ଗ ସ୍ପ୍ଯି ତ୍ଶୋଗ୍ ତ୍ଶାନ ରିଗ କଙ୍ଗ ଚୋ ଲୁଗ୍ ଜିବ ତ୍ଶାନ ପା'ଇ ବ୍ରାସ ସ୍ପୁଙ୍ଗସ
dgon dkar chag rtSom sgrig tshogs	ଦ୍ଗୋନ ଦ୍କାର ଚାଗ ର୍ତ୍ସୋମ ସ୍ଗ୍ରିଗ ତ୍ଶୋଗ୍
chung	ଚୁଙ୍ଗ
Btsan po	ବ୍ତସାନ ପୋ
Btsan po no mon han	ବ୍ତସାନ ପୋ ନୋ ମନ ହାନ
Btsan po no min han	ବ୍ତସାନ ପୋ ନୋ ମିନ ହାନ
Btsan rgod	ବ୍ତସାନ ର୍ଗୋଦ
Bu su he	ବୁ ସୁ ହେ
Bu'u hrin	ବୁ'ୁ ହ୍ରିନ
Bya khyung	ବ୍ୟା କହ୍ୟଙ୍ଗ

Byams pa nor bu ཚྔମྟ དନ୍ତୁ
 Byang chub བྱାଙ୍ଗ ཕୁବ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 ව བྱାଙ୍ଗ དନ୍ତୁ རା ས୍ମୀ རେ དମାର ຂରିଦ ནମ തମ୍ କହିଦ ଥମ୍
 ଶ୍ରୀ ସମ୍ବନ୍ଧ ଏକ
 Byang du lhag pa བྱାଙ୍ଗ དୁ ཛା དଗ
 Byang rar du spen pa བྱାଙ୍ଗ དର དୁ མେନ དପ
 Byang thang བྱାଙ୍ଗ དଙ୍ଗ
 Bza' ri tshang ལ དଶଙ୍କ
 bzlog pa ལ དଶଙ୍କ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ହ୍ୟା
 chab ril pa ହ୍ୟା ରିଲ
 Cháhānménggǔ'er 察罕蒙古尔
 chang ba lu ହଦ୍ବାଲୁ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ହେନ ପୋ ହୋର ଗ୍ୟି ଯୁଲ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chilie 赤列
 Chinan Dewen Zanpu 赤南德温贊普
 Chinan Dewen 赤南德温
 Cho 'phrul ହେ ଫ୍ରୁଲ
 Chongli 崇礼
 chos grwa ହେ ଗ୍ରୁବ
 chos grwa ba/ pa ହେ ଗ୍ରୁବ / ପ
 chos lugs pa ହେ ଲୁଗ୍ ପ
 chos mtshams ହେ ମତ୍ଷମ
 chos r(w)a ହେ ର୍ବା କୁନ୍ତା
 chos rje ହେ ର୍ଜେ
 Chos skor ହେ ଶ୍କୋର
 chos thog ହେ ତୋଗ

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ହେ ଶଙ୍କା ମୁହୁର ତମ କାହିଁ କାହିଁ
 ଏ ଅନ୍ତର୍ବାହିନୀ
 chu bdag କୁ ବ୍ଦାଗ
 Chu bzang କୁ ବ୍ଜାଙ୍ଗ
 Chuanhuang Erlang 川 黄二郎
 Chuankou 川 口
 Ci byed du song କେ ପ୍ରିଦ୍ବାର୍ଦ
 Ci si khe କେ ଶିକ୍ଷ
 Cin ci dmag କେ କି ଦମାଗ
 Co ne କେ ନେ
 Cu'u hrin କୁ ହରିନ୍
 Cuī Yōnghóng 崔永红
 d+ha rma bu ti lba rta କୁ ଶନ୍ତି ବାର୍ତ୍ତା
 da das ଦା ଦାସ
 Daban 达坂
 Dádá 达达
 Daihai 岳海
 Dala 达拉
 dam bca' ଦାମ ବକା
 dam bca' chen mo ଦାମ ତମ କେ କାନ୍ତ
 Damajia 大马家
 Dámín 达民
 Dan tig ଦାନ ଟିଗ୍
 dang po ଦାଙ୍ପୋ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya ଦାର ର୍ଗ୍ୟା
 Dar rgya ri lang ଦାର ର୍ଗ୍ୟା ରି ଲାଙ୍
 Darkhan, dar han ଦାରକାନ୍
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪	<i>dkar yol</i> དྕର୍ ཡୋଲ
<i>dbu mdzad</i> ད୍ୱୁ ମ୍ଦ୍ୱାଡ	Dkon mchog bstan pa rab
<i>dbus gtsang</i> ད୍ୱୁସ ଗ୍ତ୍ସଙ୍	<i>rgyas</i> ར୍ୱୀଯ ର୍ଗ୍ୱେଙ୍
Dbyen bsdums ད୍ୱୀଯ ବ୍ସ୍ତୁମ୍	Dkon mchog dar rgyas ར୍ୱୀଯ ର୍ଗ୍ୱେଙ୍ ଦାର ର୍ଗ୍ୱେଙ୍
<i>de'i phror gang len zhig tu long dgos babs la itas nas longs</i> ད୍ୱୀ ଫ୍ରୋର ଗଙ୍ଗ ଲେନ ଝିଗ ଲୋଂ ଦ୍ଗୋ ବାବ୍ ଲା ଇଟାସ ନାସ ଲାଙ୍ଗୁ	Dkon mchog skyabs ར୍ୱୀଯ ର୍ଗ୍ୱେଙ୍ ସ୍କ୍ୱୀବ୍
Deng Sangmei 邓桑梅	<i>dkyus</i> ད୍ୱୁସ
Deng Xinzhuangmei 邓新庄花	Dmag dpon pi tsi ri lang ད୍ୱୀ ନିଂଜୁ ପି ତ୍ସି ରି ଲାଙ୍ଗ
Dengjia 邓家	<i>dmag rt sed</i> ད୍ୱୀ ର୍ତ୍ସେଦ
Dga' ldan ད୍ୱୀ ଲ୍ଦାନ	Dmar gtsang ད୍ୱୀ ଗ୍ତ୍ସଙ୍
Dga' ldan byams pa gling ର୍ଗ୍ୱୀ ଲ୍ଦାନ ବ୍ୟାମ୍ ପା ଗିଙ୍ଲିଙ୍	Dmar gtsang brag ད୍ୱୀ ଗ୍ତ୍ସଙ୍ ବ୍ରାଗ
Dga' ldan pho brang ད୍ୱୀ ଲ୍ଦାନ ଫୋ ବ୍ରାଙ୍	Dmar gtsang rta chen po ད୍ୱୀ ଗ୍ତ୍ସଙ୍ ର୍ତା ଚେନ ପୋ
<i>dge ldan bstan 'bar ma'i dbu bskul ba</i> ད୍ୱୀ ଲ୍ଦାନ ବ୍ସଟାନ ବାର ମାଇ ଦ୍ବୁ ବ୍ସକୁଲ ବା	Dme ଦମେ
Dge ད୍ୱୀ	Dme shul ད୍ୱୀ ଶୁଲ
Dge ldan ད୍ୱୀ ଲ୍ଦାନ	Dngul rwa ད୍ୱୀ ର୍ଵା
Dge lugs ད୍ୱୀ ଲୁଗ୍	Don 'grub ད୍ୱୀ ଗ୍ରୁବ
<i>dge skos</i> ད୍ୱୀ ସ୍କୋସ	<i>don rtogs pa</i> ད୍ୱୀ ର୍ତୋଗ୍ ପା
<i>dge skul</i> ད୍ୱୀ ସ୍କୁଲ	Don yod chos kyi rgya mtsho ད୍ୱୀ ଯୋ ଚୋ କ୍ୟା ର୍ଗ୍ୱେ ମତ୍ଶୋ
Dgon lung ད୍ୱୀ ଗୁଣ୍ଗ (Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)	Dong Yongxue 东永学
Dgon lung bca' yig chen mo ད୍ୱୀ ଗୁଣ୍ଗ ବ୍କା ଯିଗ ଚେନ ମୋ	Dongdanma 东丹麻
Dgon lung byams pa gling ད୍ୱୀ ଗୁଣ୍ଗ ବ୍ୟାମ୍ ପା ଗିଙ୍ଲିଙ୍	Donggou 东沟
<i>dgon pa spyi</i> ད୍ୱୀ ପା ସ୍ପ୍ଯି	Donghe 东和
<i>dgon pa'i sgrigs 'og tu yod do cog</i> ད୍ୱୀ ପାଇ ସ୍ଗ୍ରିଗ୍ ଓ ତୁ ଯୋ ଦୋ କୋଗ	Dongshan 东山
ସ୍ପ୍ରିଙ୍ଗ ଶାନ୍ତି ଅନ୍ତର୍ଗତି	Dongxiang 东乡
Dgra lha bcu gsum ད୍ୱୀ ଲା ବ୍କୁ ଗୁମ୍	Dor bhi tis bang ད୍ୱୀ ଭି ଟିଙ୍ ବଙ୍ଗ
Dgu ད୍ୱୀ	Dor rdo ད୍ୱୀ ର୍ଦୋ
Dgu chu ད୍ୱୀ ଚୁ	Dor sde ད୍ୱୀ ସ୍ଦେ
<i>dīdī</i> 的的	Dor skad ད୍ୱୀ ସ୍କାଦ
<i>dka' bcu rab 'byams pa</i> ད୍ୱୀ ବ୍କୁ ରାବ ବ୍ୟାମ୍ ପା	Dor tis ད୍ୱୀ ଟିଙ୍
<i>dka' bcu</i> ད୍ୱୀ ବ୍କୁ	Dou Guanbaonuer 窦官保女儿
<i>dka' rab 'byams</i> ད୍ୱୀ ରାବ ବ୍ୟାମ୍	Dòu Wényǔ 窦文语
<i>dka' ram</i> ད୍ୱୀ ରାମ	<i>dou</i> 斗
<i>dka' rams</i> ད୍ୱୀ ରାମସ	Doujia 窦家

Gnyan thog	噶尼穎	Guōlóng	郭隆
Gnyan thog 'brog	噶尼穎·俄	Guomari	郭麻日
Gnyan thog la kha	噶尼穎拉哈	Gushan	古鄯
Gnyan thog mkhar	噶尼穎瑪哈	Gusiluo	唃廝啰
Go bu me khrin	噶布美廓	Gyang bzhi	噶揚智
Go bu me tu hu sun khrin	噶布美土呼孫廓	Gyen 'dzi ri lang	噶欽·赤列郎
go thang	噶當	Gyi ling mkhar	噶義令瑪哈
Go'u sde	噶烏寺	Gza' brgyad	噶薩·烏
Gol su	噶蘇	Gza' mchog	噶薩·莫錯
Gong sa rin po che	噶松·仁波切	gzhung las pa	噶衝拉巴
gos sku	噶蘇	Ha Mingzong	哈明宗
Gru kha'i	噶魯卡伊	Hai Tao	海濤
grwa 'gyed	噶薩	Haidong	海東
grwa rgyun	噶薩	Hainan	海南
grwa skor	噶薩	Haixi	海西
grwa tshang bla ma	噶薩班瑪	Haja, Hajia	哈家
Gsang bdag	噶桑	Halazhigou	哈拉直溝
Gsang phu	噶桑	Hami	哈密
gsar	噶	Hàn, Han	漢
Gser chen gzhung	噶色仁·噶衝	Handi, Hantai	旱台
Gser khog	噶色	Hanyu Pinyin	汉语拼音
gser yig	噶色	Haomen he	浩門河
gser yig chen mo'i mtshan byang	噶色仁·莫伊·馬藏	Har gdong khang tshan	噶爾·噶藏
gtam dpe	噶當	Hara Bulog, Heiguan	黑泉
gtor ma	噶	Hé-Huáng	河湟
Guan Laoye	官老爷	Hé'éér	合兒
Guangdong	广东	Hè'éér	賀爾
Guanting	官亭	Hebei	河北
Guanyin Pusa	观音菩薩	Heidenggou	黑頂溝
Guanzhong	官中	Heihu Linggunang	黑虎靈光
Guide	貴德	Heima Zushi	黑馬祖師
Guihuacheng	歸化成	Heishui	黑水
Guishe erjiang	龟蛇二將	Hejia	何家
Guisui-Suiyuan	歸綏綏遠	Helang Yexian	何朗業賢 ¹
Guō'érdüo	郭爾朵	Henan	河南
Guō'érdüo dīdī'	郭爾朵的的		

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆	Huangsi 黄寺
Heyan 河沿	Huangyuan 湟源
Hézhōu 河州	Huangzhong 湟中
Hgarilang, Huangcaogou 黄草沟	Huárè 华热
Hgunbin, Kumbum, Sku 'bum Byams pa gling 塔尔	Huarin, Hualin 桦林
honghua 宏化	Huhehaote 呼和浩特
Hongnai 红崖	Hui 回
Hóngwǔ, Hongwu 洪武	Hulijia 胡李家
Hóngyá 红崖	Hún 浑
Hongyazigou 红崖子沟	Hunan 湖南
hor, Hor ཚ	Huolu Jiangjun 火炉将军
Hor bza' hu sun khrin ཚ་བྱ་སུ་ཁྲିନ	Húsījǐng 胡斯井
hor chen ཚେଣ	Hùzhù, Huzhu 互助
Hor dor nag po ཚ་ດୋ་ນାଗ	Huzhu Tuzu zizhi xian 互助土族自治县
Hor dor rta ཚ་ດୋ་ର୍ତା	Hxin, Hashi 哈什
Hor dor rta nag po gnyan po smad char dmar can ཚ་ດୋ་ର୍ତା ཙ୍ୟାନ དମାଦ ཕାର ཆନ	ja khang ལାଙ
Hor gnyan po mung khe gan ཚ་ଙ୍ୟାନ མୁଙ କେ ଗାନ	Janba, Wangjia 汪家
Hor nag ཚେଣ	Janba Taiga, Zhanjiatai 湛家台
Hor o chi go bu me thu me lun ଓଁ ଚି ଗୁ ବୁ ମେ ଥୁ ମେ ଲୁଣ	Jangja, Zhangjia 张家
Hor rgya ཚେତ୍ତୁ	Jangwarima, Yatou 崖头
hor rgyal ཚେତ୍ତୁ	Jí 吉
Hor se chen ཚେ ଶେ ଚେଣ	Jiading 加定
Hor spun zla ཚେ ଶୁନ ଚା	Jiajia 贾加
Hor tho lung ཚେ ତୁଙ୍ଗ	Jiang Kexin 姜可欣
Hu Fang 胡芳	Jiangsu 江苏
Hu su ho ཚୁ ཤୁ ག	Jianwen 建文
Hu Yanhong 胡艳红	Jianzha 尖扎
Huáng 湟	jiashen 家神
Huangdi 皇帝	Jidi Majia 吉狄马加
Huangfan 黄番	Jielong 结龙
Huangnan 黄南	Jihua shengyu 计划生育
Huangnan zangzu zizhizhou tongji局 自治州统计局	jihua shengyu bangongshi 计划生育办公室
Huangshui 湟水	Jiirinbuqii, Tsong kha pa ཇିରିବୁକୀ, ତ୍ସଙ୍ କା ପା
	Jilog, Jiaoluo 角落
	jin 市斤
	Jīn Yù 金玉

Jinbu, Junbu 军部	Kong Lingling 孔林林
Jindan dao 金丹道	Krang co hrin ཁྲଙ୍କୋ ཤ୍ରିନ
Jingning 静宁	Ku Yingchunlan 库迎春兰
Jinzimei 金子梅	Kun dga' bkra shis ཀྲུན་ དྕ ཚେ གྩିସ
Jishi 积石	kun slong ཀྲྷ ཉྱྱྱ
Jiutian Shengmu Niangniang 九天圣母娘娘	Kuòduān 阔端
jo bo ལྷ	Kuxin, Huzichang 胡子场
juan 卷	kyus ངྱྱ
Jughuari, Zhuoke 桌科	La ལ
ka bcu ཅླྷྱྱ	La Erhua 喇二花
Ka dar skyid ཁྲ དାର གྱିଦ	La Nuer, Ernü 喇二女
ka par nas bshad pa ཁྲ དାର ན དଶ དପ	lab rtse ལྷ ར୍ତ୍ୟ
Ka rab ཁྲ རାବ	Lailiao meiyou 来了没有
Kaile meiyou 开了没有	Lajia 喇家
Kailu Jiangjun 开路将军	Lama Tangseng, Xuanzang 玄奘
Kan lho ཁྲ ཁྱ	Lamaguan 喇嘛官
Kanchow, Ganzhou 赣州	Langja, Langjia 浪加
kang 焗	Lanzhou 兰州
Kāngxī, Kangxi 康熙	Lǎoyā 老鴟
Kemuchuer Ling, Kemuchu Ling 克木楚岭	Laoyeshan 老爷山
kha btags ཁྲ དାଗྱ ཁྱ, hada 哈达	laozher 老者
Khams ཁྲ མྴ	Laozhuang 老庄
Khenpo Ngawang Dorjee ཁྲ དྕ ཉ དྕ དྕ དྕ	Lashizi Kayari (Heidinggou 黑沟顶)
khri ba bla brang ཁྲ དା དା དା དା	Lawa 拉哇
khrid ཁྲ དା	lba ངྱ
Khu lung ཁྲ གྱྱ	Lcags mo tshe ring ཁྲ གྱ ཁྱ ཁྱ ཁྱ
khyad chos ཁྲ ཁྱ ཁྱ	Lcang skya ཁྲ གྱ
Khyod gang la song rgyu ཁྲ ཁྱ ཁྱ ཁྱ ཁྱ	Lcang skya rol pa'i rdo rje ཁྲ གྱ ཁྱ ཁྱ ཁྱ
Khyod kha sang gang du song ཁྲ ཁྱ ཁྱ ཁྱ ཁྱ	Ledu 乐都
kla glo ཁྲ ཁྱ	Lha babs ཁྲ ཁྱ ཁྱ
kla klo ཁྲ ཁྱ	Lha btsun Mthu stobs nyi ma ཁྲ ཁྱ ཁྱ ཁྱ ཁྱ
Klu 'bum tshe ring ཁྲ ཁྱ ཁྱ ཁྱ	lha bzo ba ཁྲ ཁྱ ཁྱ
Klu rol ཁྲ ཁྱ	Lha mo skyid ཁྲ ཁྱ ཁྱ
klu rtsed ཁྲ ཁྱ ཁྱ	lha pa, Lha pa ཁྲ ཁྱ
Klu'i ཁྲ ཁྱ	lha rams pa ཁྲ ཁྱ ཁྱ
klu'u ri ཁྲ ཁྱ ཁྱ	lha rams pa dge bshes ཁྲ ཁྱ ཁྱ ཁྱ ཁྱ
Ko'u mol ri lang ཁྲ ཁྱ ཁྱ ཁྱ	lha rtsed ཁྲ ཁྱ ཁྱ

Lha sa ལྷ་ས	<i>lkugs pa</i> རྒྱା
<i>lha'i sgrub thabs</i> ལྷའི རྒྱା ༄	<i>lnga</i> རྒྱା
Lho nub du skra gcan རླྡ དୁ རྒྱା གྙା	<i>Lnga mchod</i> རྒྱା མྷୋ
Lhor phur bu རླྡ དୁ རྒྱା	<i>Lo brgya</i> རྒྱା
Li 李	<i>Lo lha</i> རྒྱା
li 里	<i>Lo</i> རྒྱା
Li Baoshou 李保寿	<i>Lo sar</i> རྒྱା
Li Cunxiao 李存孝	<i>long</i> རྒྱା
Li Dechun 李得春	Long Deli 隆德里
Li Fumei 李富梅	<i>longhu</i> 龙壺
Li Jinwang 李晋王 AKA, Li Keyong 李克用	Lóngshuò 龙溯
Li Jinwang 李晋王	Longwang 龙王
Li Lizong 李立遵	Longwang duo de difang Hezhou, Niangniang
Li Peng 李鹏	duo de difang Xining 龙王多的地方河州, 娘娘多的地方西宁
Li Qingchuan 李青川	Lóngwù 隆务
Li Xiande 李贤德	Longwu 隆吾
Li Xinghua 李兴花	<i>lta-tchinbu</i> Лта-чинбу
Li Yaozu 李耀祖	Lǔ 鲁
Li Yuanhao 李元昊	<i>Lu ba go go</i> རྒྱା རྒྱା
Li yul ལྷྡྱ	Lu Biansheng, Luban Shengren 鲁班圣人
Li Zhanguo 李占国	Lü Jinlianmei 吕金莲梅
Li Zhanzhong 李占忠	Lü Shengshou 吕生寿
Li Zhonglin 李钟霖	Lü Yingqing 吕英青
Li Zhuoma 李卓玛	Lu Zhankui 鲁占奎
liang 兩	Luantashi, Luanshitou 乱石头
Liangcheng 凉成	<i>lugs srol</i> རྒྱା རྒྱା
Liángzhōu, Liangzhou 凉州	Lun hu khrin རྒྱା རྒྱା
Liǎodōng 辽东	<i>lung rigs</i> རྒྱା རྒྱା
Liaoning 辽宁, 遼寧	Lǚshījiā 鲁失夹
libai si 礼拜寺	Ma Fanglan 马芳兰
Lijia 李家	Ma Guangxing 马光星
Limusishiden, Li Dechun 李得春	Ma Guorui 马国瑞
Lingle Huangdi 领乐皇帝	Ma gzhi dmag རྒྱା རྒྱା
Lintao 临洮	Ma Hanme, Ma Hanmo 马罕莫
Liu Daxian 刘大先	Ma Jun 马钧
Liuja, Liu jia 柳家	Ma ling yis རྒྱା རྒྱା
Lizong 立遵	

Ma Luguya 马录古亚	Mgo log ཡོ་ལྷ་
Ma ni skad ci, Manikacha མ་尼་སྐଦ་ཅି	mi tshan ཡྲୋଙྰ
Ma Qiuchen 马秋晨	miao 庙
ma song མ་ສྔ	Miaochuan 邛川
Ma Taohua 马桃花	Mín 岷
Ma Tianxi 马天喜	ming btags byed mi ཡེ་བ୍ୟང་ସ୍ୱାମୀ
Ma Wei 鸣偉	ming btags pa ཡེ་བ୍ୟାଙ୍କୁ
Ma Xiaochen 马晓晨	ming btags zur pa ཡེ་བ୍ୟାଙ୍କୁ
Ma Xiuying 马秀英	Míng, Ming 明
Ma Youyi 马有义	Míng-Qīng 明清
Ma Yulan 马玉澜	Mínhé, Minhe 民和
Ma Zhan'ao 馬占鳌	Minzhu 民主
Majia 马家	minzu 民族
Majiazi 馬家子	mjug gi 'bul dar མྗྱྴ ཁྱྱ རླྷ བଲ དାର
man ngag མନ୍ଗ	mgong rtogs rgyan མྻଙ୍ଗ རྩୋଁ རྒྱାନ
mao 毛	mnyam med rje btsun tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo'i dka' ba'i gnad rnames mchan bu bzhi'i sgo nas legs par bshad pa theg chen lam gyi gsal sgron མྗྱ ཁྱྱ ཚେ དྷ ན མྻ ཉ བྱ ཉ ཉ କେ ତ୍ରୀ ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଏବଂ କେତେ ବିଧାରୀ ହେବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ
Mao Qiaohui 毛巧晖	mdzad pa'i byang chub lam rim chen
Maohebu 毛荷堡	mo'i dka' ba'i gnad rnames mchan bu
Maqang Tugun, Baiya 白崖	bzhi'i sgo nas legs par bshad pa theg
mchod pa མྷྱ དା	chen lam gyi gsal sgron མྗྱ ཁྱྱ ཚେ དྷ ན མྻ ཉ བྱ ཉ ཉ କେ ତ୍ରୀ ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଏବଂ କେତେ ବିଧାରୀ ହେବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ
Mchod rten dkar po མྷྱ དା དକା དପୋ	chen lam gyi gsal sgron མྗྱ ཁྱྱ ཚେ དྷ ན མྻ ཉ བྱ ཉ ཉ କେ ତ୍ରୀ ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଏବଂ କେତେ ବିଧାରୀ ହେବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ
Mchog sgrub mtsho མྷྱ མྻ མྷྱ མྷྱ	chen lam gyi gsal sgron མྗྱ ཁྱྱ ཚେ དྷ ན མྻ ཉ བྱ ཉ ཉ କେ ତ୍ରୀ ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଏବଂ କେତେ ବିଧାରୀ ହେବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ
Mdo མྷ	chen lam gyi gsal sgron མྗྱ ཁྱྱ ཚେ དྷ ན མྻ ཉ བྱ ཉ ཉ କେ ତ୍ରୀ ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଏବଂ କେତେ ବିଧାରୀ ହେବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ
Mdo smad མྷ མྷ	chen lam gyi gsal sgron མྗྱ ཁྱྱ ཚେ དྷ ན མྻ ཉ བྱ ཉ ཉ କେ ତ୍ରୀ ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଏବଂ କେତେ ବିଧାରୀ ହେବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ
Mdo smad chos byung མྷ མྷ མྷ མྷ	chen lam gyi gsal sgron མྗྱ ཁྱྱ ཚେ དྷ ན མྻ ཉ བྱ ཉ ཉ କେ ତ୍ରୀ ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା କେ ତ୍ରୀ ଶା ଗୁର୍ଦୁ କୁନ୍ତା ଶା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଏବଂ କେତେ ବିଧାରୀ ହେବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ
mdo smad kyi bshad grwa yongs kyi gtso bo	mo ba མྷ མ
dgon lung gi chos sde chen po མྷ མྷ མྷ	Mo Fangxia 莫芳霞
ଘ୍ୟ མྷ མྷ མྷ མྷ མྷ	Mo Zicai 莫自才
mdzod btags མྷ མྷ མྷ	modaya 猫大爷
mdzod thag མྷ མྷ མྷ	mtshan nyid bshad pa'i grwa མྷ མྷ མྷ མྷ མྷ
Ménggǔ'er 蒙古尔	Mtsho sngon མྷ མྷ མ
Mengudzhu Менгу, джу, möngke zuu,	Mtsho sngon po མྷ མྷ མྷ
muivggae jiu	Mtsho snying མྷ མྷ མྷ
Menyuan 门源	mu 亩
Mgar stong rtsan མྷ མྷ མྷ མྷ	Myang 'dus མྷ མྷ
Mgar stong rtsan yul zung མྷ མྷ མྷ མྷ མྷ	Na Chaoqing 那朝庆
Mgo 'dug tsho ba མྷ མྷ མྷ	na re མྷ
	Na thong མྷ

<i>Na tsha go bkal mtshams gcod</i>	Nub byang du nyi ma ཉୁ ཤ ས ག ད ལ ཕ མ ཁ བ ཁ གྷ ཁ ཁ ཁ
西藏自治区	Nub du zla ba ཉୁ ཤ ས ག ད ལ ཕ
<i>Nag chu</i> 肉曲,	Nuo Shuangxihua, E Shuangxihua 鄂双喜花
<i>Nag chu'i kha</i> 肉曲寺	Nuojia, Ejia 鄂家
<i>nag po [spyod pa] skor gsum</i>	<i>nye 'brel</i> 奈乐
西藏自治区	<i>Nye sring</i> 奈乐
<i>Nag po skor gsum</i> 肉曲寺	<i>Nyi ma 'dzin</i> 奈家
<i>nang chen</i> 欢喜	<i>Nyi ma 'dzin Ngag dbang legs bshad rgya</i>
<i>nang so</i> 欢喜	mtsho ན ཚ བྷ པ ཉ ཁ ཁ ཁ
<i>Nang sog</i> 欢喜	O chi go bu me thu me lun ཉ ཁ བྷ ཉ ཁ ཁ ཁ ཁ
<i>Nanjia, Anjia</i> 安家	O chi hu sun ཉ ཁ ཁ ཁ
<i>Nanjiaterghai, Anjiatou</i> 安家头	O hu me tu ཉ ཁ ཁ
<i>Nanmengxia</i> 南门峡	pA ren ད ཁ
<i>Nanmuge</i> 南木哥	Pad spungs ད བ ཁ
<i>Nansan, Nanshan</i> 南山	Pe dpa' ri lang ད བ ཁ ཁ
<i>Nanshan</i> 南山	Pe hu ད བ
<i>nenjengui, yanjiangui</i> 眼见鬼	Pen hwa ri lang ད བ ཁ
<i>Nga a khu tshang la 'gro nas</i> 乃佳努·贡嘎·俄扎	Per nyi ma 'dzin ད བ ཁ ཁ
<i>Nga a khu tshang la song nas</i> 乃佳努·贡嘎·桑德	Per nyi ma 'dzin Ngag dbang legs bshad rgya
<i>Ngag dbang legs bshad rgya</i>	mtsho ད བ ཁ ཁ ཁ
mtsho	pha rol bdud sde'i dpung tshogs
<i>Ngag dbang mkyen rab rgya mtsho</i>	ཕ ང ཁ ཁ ཁ ཁ
芒嘎·丹巴·扎西·扎西	<i>phan theb</i> 磊伯
<i>Nian Gengyao</i> 年羹尧	<i>phas thi</i> 磊伯
<i>Nianbo</i> 碾伯	<i>pho brang</i> 磊硕
<i>Nianduhu</i> 年都乎	<i>phrug</i> 磊
<i>Niangniang</i> 娘娘	<i>phug tshangs kyi gtam</i> 磊娘·贡嘎·索南
<i>Nijia</i> 吕家	Phun tshogs 磊
<i>Ningbo fu qianhu shouyu</i> 寧波副千戶守禦	<i>phyag</i> 磊
<i>Níngxià, Ningxia</i> 宁夏	<i>phying</i> 磊
<i>Niuqi, Liushuigou</i> 流水沟	Phyug rtse chos rje 磊
<i>Niutou Wang</i> 牛头王	Pin rkya tshi me 磊
<i>no mon han</i> 穆朗	Ping'an 平安
<i>Nongchang</i> 农场	Pinyin 汉语
<i>Nongcun hezuo yiliao baoxian</i> 农村合作医疗保	<i>po tho</i> 磊
险	<i>po ti lnga</i> 磊
<i>Nor lda bkra shis</i> 藏族文化	Pochu mixin 破除迷信

Potala	པོ་ຕ་ལ	<i>rab 'byams</i> རྔ དྲୟାମ
Puba	普巴	<i>rab 'byams pa</i> རྔ དྲୟାମ དପା
Pudang, Pudonggou	普洞沟	<i>Rab brtan rdo rje</i> རྔ ບ୍ରତ ར୍ଦୋ ର୍ଜେ
Pudong	浦东	<i>Rab kha</i> རྔ ຂା
Qaghuali, Chaergou	岔儿沟	<i>Rab kha gru gtong</i> རྔ ຂା ກ୍ରୁ ଗ୍ତଙ୍
Qangsa, Chunsha	春沙	<i>rang bzhin gnas rigs</i> རྔ ບିନ୍ ଗ୍ନାସ ରିଗ୍
Qazi, Qiazi	卡子	<i>rang nyid rgyal ba</i> རྔ ନ୍ୟିଦ ର୍ଗ୍ୟାଲ ବା
Qi	祁	<i>Rangdin, Longdong</i> 龙东
Qi Huimin	祁慧民	<i>Rangghuali, Longyi</i> 龙一
Qi Jianqing	祁建青	<i>rangpi, niangpi</i> 酿皮
Qi Tusi	祁土司	<i>Rar du pa sang</i> རྔ ଦୁ ପା ସାଂ
Qi Wenlan	祁文兰	<i>Rar lhor mig dmar</i> རྔ ଲ୍ହୋ ମିଗ ଦମାର
Qi Zhengxian	祁正贤	<i>rdo ram pa</i> རྔ ରାମ ପା
Qianhe	前河	<i>Rdo rje 'jigs byed</i> རྔ ର୍ଜେ ଜିଗ୍ ବୈଦ୍
qiānhùsuǒ 千户所		<i>Rdo rje gdan</i> རྔ ର୍ଜେ ଗ୍ଦାନ
Qianjin	前进	<i>rdung rgyug</i> རྔ ର୍ତୁଙ୍
Qiānlóng, Qianlong	乾隆	<i>Reb gong</i> རྔ ଗଂ
Qiao Dongmei	乔冬梅	<i>Reb gong gnyan thog</i> རྔ ଗଂ ଗନ୍ୟା ଥୋଗ
Qiao Shenghua	乔生华	<i>Reb gong rgan rgya</i> རྔ ଗଂ ରଗ ର୍ଗ୍ୟା
Qighaan Dawa, Baiyahe	白牙合	<i>ren po che, rnbuqii, renboqie</i> 仁波切
Qijia	祁家	<i>ren</i> 人
Qijia Laoye	祁家老爷	<i>Renminbi</i> 人民币
Qilián, Qilian	祁连	<i>Rgan rgya</i> རྔ ର୍ଗ୍ୟା
Qiliao! Sanliao!	去了！散了！	<i>Rgulang, Dgon lung</i> རୁଲାଙ୍, འଗୁଲାଙ୍, Erh-ku-lung, Guolong 郭隆, Yu-ning, Youning 佑宁
Qín 秦		<i>rgya</i> ར୍ୟା
Qīng, Qing 清		<i>Rgya bza' kong jo</i> ར୍ୟା ବ୍ଜା' କଂ ଝୋ
Qingdao 青岛		<i>Rgya gar rdo rje gdan</i> ར୍ୟା ଗାର ར୍ଦୋ ର୍ଜେ ଗ୍ଦାନ
Qinghai yiyo weishengzhi 青海医药卫生志		<i>Rgya hor</i> ར୍ୟା ହୋ
Qīnghǎi, Qinghai 青海		<i>Rgya tshang ma</i> ར୍ୟା ତ୍ଶାଙ୍ ମା
Qinghaihua 青海话		<i>Rgyal sras</i> ར୍ୟା ଲ୍ଲାଷ
Qinghaisheng Fangyizhan 青海省防疫站		<i>Rgyal sras 'Jigs med ye shes grags</i>
qingkuo 青稞		pa ར୍ୟା ଲ୍ଲାଷ ଏ ଦ୍ୱାରା ଆଦ୍ୟ ପିଲାଷ ଲ୍ଲାଷ ଏ
Qinglong Tianzi 青龙天子		<i>Rgyal sras Don yod chos kyi rgya mtsho</i>
Qingming 清明		ଶ୍ରୀ ଶଶ ଦ୍ଵାରା ଆଦ୍ୟ ପିଲାଷ ଲ୍ଲାଷ ଏ
Qingyun 庆云		<i>Rgyal sras rin po che</i> ར୍ୟା ଲ୍ଲାଷ ରିନ ପୋ ଚେ
Quurisang Srishi Ji, Huayuansi 花园寺		<i>rgyug</i> ར୍ୟୁଗ
Ra ରା		

<i>shags ngan</i> གଣଙ୍ଗ	Sichuan 四川
Shahai 沙海	<i>skabs bzhi pa</i> གୁମନ୍ତିପ
Shānběi 陕北	Skal bzang thub bstan 'phrin las rgya mtsho ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shancheng 山城	Skal bzang ye shes dar rgyas ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shandong 山东	Skal ldan rgya mtsho ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shanghai 上海	Sko tshi me ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shangzhai 上寨	<i>skor ru</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shānxī, Shanxi 山西	<i>skra ka</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shanzhaojia 山赵家	<i>skra phab</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shanzhou 鄢州	Sku 'bum ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shao Yundong 邵雲東	Sku 'bum byams pa gling ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shaowa 勺哇	Skya rgya, Jiajia 贾加
Shar Bla ma ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ	Skyabs 'gro ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
<i>shar</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ	Skyid shod sprul sku ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shatangchuan 沙塘川	<i>skyor</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shdanbasang, Shijiamoni 释迦摩尼	<i>skyor dpon</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shdangja, Dongjia 东家	Smad pa ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shdara Tang, Dalantan 达拉滩	<i>smad phyogs</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
<i>shen jian</i> 神剑	<i>smeen</i> , Sier 寺尔
<i>shenfu</i> 神甫	Smeen, Ximi 西米
<i>sheng</i> 升	Smin grol ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shenjiao 教神	Smin grol no min han ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
<i>sheqi</i> 蛇旗	Smon lam, <i>smon lam</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shgeayili, Dazhuang 大庄	<i>smyung gnas</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shi Cunwu 师存武	<i>sna tshogs 'di</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shi'er Wei Zushi 十二位祖師	<i>sngags 'chang</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
<i>shibei</i> 石碑	<i>sngags pa</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shina 史纳	Snying bo rgyal ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shing bza' ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ	Snying mo ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shíyá 石崖	Snying rje tshogs pa ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
<i>sho ma</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ	Sog ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
<i>shor ba</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ	Sog rdzong ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
<i>shuang xi</i> 双喜	Sog rgya ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shuangma Tongzi 双马童子	<i>sog yul</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shuangshu 双树	Song Ying 宋颖
Shuilian Dong 水帘洞	<i>song</i> ଆଶାବଦ୍ୟକ୍ଷର୍ମାନ୍ତିପ
Shuimogou 水磨沟	

Songchang Suzhun (Sizhun?) 峒昌廝均	Tangraa, Tangla 塘垃
Songduo 松多	Tangseng 唐僧
Songjia 宋家	<i>thal 'phen</i> ལ୍ଲାଫେନ <i>thal 'phreng</i> ལ୍ଲାଫ୍ରେଙ୍
Songpan 松潘	<i>thal srog</i> ལ୍ଲାସ୍ରୋ
Songrang, Xunrang 逊让	<i>thal zlog</i> ལ୍ଲାସ୍ଲୋ
Spun zla hor gyi rgyal po ཤ୍ରୁଣ୍ଗୋ ར୍ରୋ ར୍ଗୋ རୋ	<i>thang ka</i> ལ୍ଲାଙ୍କା
<i>spyi jog</i> ལ୍ଲିଷ୍ପୋ	<i>theb</i> ལ୍ଲିବ
<i>spyi rdzas</i> ལ୍ଲିଷ୍ପୁର୍ଦ୍ଧା	<i>Ther gang nyi wi</i> དିର୍ଗାଙ୍ଗ ནଣି འିଉଚୀ
<i>srang</i> ལ୍ଲାଙ୍କ	<i>ther gang nyi wi na thong</i> དିର୍ଗାଙ୍ଗ ནଣି འିଉଚୀ ནନାଂଥଙ୍ଗ
<i>srol</i> ལ୍ଲାର୍	<i>Thu me lun</i> དୁମେ ལୁଣ୍ଟ
Srong btsan sgam po ལ୍ଲାଙ୍ଗାଙ୍ଗ ར୍ଗାଙ୍ଗ རୋ	<i>Thu'u bkwan</i> དୁହୁ དକ୍ଵାନ୍
<i>srung ma</i> ལ୍ଲାଙ୍ଗା	<i>Thu'u bkwan blo bzang chos kyi nyi ma</i> དୁହୁ དକ୍ଵାନ୍ ད୍ଲୋ དଙ୍ଗ པ པଜ ཕୋ ནଣି ཡା
Stag gzig nor gyi rgyal po ལ୍ଲାଙ୍ଗାଙ୍ଗ ནଣି ར୍ଗୋ རୋ	<i>thun mong ma yin pa</i> ལ୍ଲୁମୁଙ୍ଗ ར୍ଗା ནଯିନ དପା
Stag lha rgyal ལ୍ଲାଙ୍ଗାଙ୍ଗ ར୍ଗୋ	<i>thun mong pa</i> ལ୍ଲୁମୁଙ୍ଗ དପା
Stobs ldan ལ୍ଲୁମୁଙ୍ଗ ར୍ଗୋ	<i>Tianjia</i> 田家
Su Shan 苏珊	<i>Tianjin</i> 天津
Sughuangghuali, Suobugou 索卜沟	<i>tianqi</i> 天旗
<i>suitou</i> 岁头	<i>Tiantang</i> 天堂
Suiyuan 綏遠	<i>Tianyoude</i> 天佑德
Sum pa ལ୍ଲୁମୁ	<i>Tiānzhù, Tianzhu</i> 天助
Sum pa mkhan po Ye shes dpal 'byor ལ୍ଲୁମୁ མକାଙ୍ଗ ར୍ଗୋ རୋ དପା དବୋ	<i>To'u pa tsi</i> དୁହୁ ད୍ସାତ୍ୱି
Sun Wukong 孙悟空	<i>Tongren</i> 同仁
Sunbu, Songbu 松布	<i>tongzi</i> 筒子
Suojie Longwang 锁脚龙王	<i>tsakra beu gsum gyi sngags blzog</i> ད୍ଲୁମୁ ད୍ଲୁମୁ ནଣି ད୍ଲୁମୁ ད୍ଲୁମୁ དଙ୍ଗ དଲ୍ଲୋ
Suojie Ye 锁脚爷	<i>tsampa, rtsam pa</i> དଲ୍ଲାମା དଲ୍ଲାମା
Suonan 索南	<i>tsha bzed</i> ད୍ଲୁମୁ དବେଦ
Suonan Cuo 索南措	<i>tsha gad</i> ད୍ଲୁମୁ དଗାଦ
Suzhou 苏州	<i>tsha gra</i> ད୍ଲୁମୁ དଗ୍ରା
Suzhou Xinzhi 苏州新志	<i>Tsha lu ma byin gi song</i> ད୍ଲୁମୁ ད୍ଲୁମୁ ནଣି ད୍ଲୁମୁ དବେଦ ད୍ଲୁମୁ དଗାଦ
tA si ད୍ଲୁମୁ ནଣି	<i>Tsha lu ma ster gi song</i> ད୍ଲୁମୁ ད୍ଲୁମୁ ནଣି ད୍ଲୁମୁ དଗାଦ
Ta'er si 塔尔寺	<i>tsha ri</i> ད୍ଲୁମୁ ནଣି
Taishan 泰山	<i>tsha</i> ད
Taizi 台子	<i>tsha rting</i> ད୍ଲୁମୁ ནଣି
Tang Xiaoqing 汤晓青	<i>tshab grwa</i> ད୍ଲୁମୁ ནଣି
Táng, Tang 唐	
<i>tangka</i> 唐卡, <i>thang ka</i> ལ୍ଲାଙ୍କା	

<i>tshad ma sde bdun</i> ཁ་ས་ස୍ତେ ས୍ତୁନ୍	Tǔzú, Tuzu 土族
<i>tshang</i> ཁ	Tuzuyu 土族语
Tshe hrin yan ཁྱିର୍ଣ୍ୟ	Walighuan (Bagushan 巴古山)
Tshe ring ཁྱିଙ୍	Wang, wang 王
Tshe ring don 'grub ཁྱିଙ୍ གྲୁବ	Wang chen khri བྱଚେ ຂ୍ରି
Tshe ring skyid ཁྱିଙ୍ ག୍ୱିଦ୍	Wang Dongmeihua 王冬梅花
<i>tshi me</i> ཁྱି ༈	Wang skyA བྱଚ୍ୱୁ
<i>tshig nyen</i> ཁྱି ༈ ད୍ୱେ	Wang Tusi 汪土司
<i>tshig sgra rgyas pa</i> ཁྱି ༈ རୁଗ୍ ད୍ୱା	Wang Wenyan 王文艳
<i>tsho ba</i> ཁྱସ	Wang Yanzhang 王彦章
Tsho ཁ	Wang Yongqing 王永庆
Tsho kha ཁྱ ༈	Wáng Yúnfēng 王云风
<i>tshogs</i> ཁྱ ༈	Wangjia 王家
<i>tshogs lang</i> ཁྱ ༈ ལୁ	Wànli 万历
<i>tshogs langs lugs bzhin</i> ཁྱ ༈ ལୁ ལୁ ལୁ ད୍ୱି	Wanzi 湾子
Tshwa mtsho ཁྱ ཁ	Wǎqúsīlǐ 瓦渠四里
Tsi tsong ཁྱ ཁ	Weisheng jihuashengyuju 卫生计划生育局
Tso ri ri lang ཁྱ ཁ ཁ ལ	Wéiyuǎn, Weiyuan 威远
Tso shi ri lang ཁྱ ཁ ཁ ལ	Wen Xiangcheng 文祥呈
Tsong kha ཁྱ ༈	Wen Xiping 文喜萍
Tsong kha pa ཁྱ ༈ ༈, Zongkaba 宗喀巴	Wenbu 温逋
<i>tszurhaitchi</i> ལୁ རୁ ཁྱ ༈ ཁྱ	Wencheng Gongzhu 文成公主
Tü, Tu 土	Wenjia 文家
Tǔdá 土达	Wentan Liaowang 文坛瞭望
Tūfān, Tufan 吐蕃	Wu Jielun 吴解勋
Tughuan, Tuguan 土官	Wu Lanyou 吴兰友
Tughuan Nengneng, Tuguan Niangniang 土官 娘娘	Wughuang, Bahong 巴洪
Tughuangang, Tuguanshan 土官山	Wujia 吴家
Tūhún 吐浑	Wulan 乌兰
Tuìhún 退浑	Wushi 五十
Tǔmín, Tumin 土民	Wushi 梧释
Tuoba Yuanhao 拓跋元昊	Wushi xiāng 五十乡
Türén, Turen 土人	Wutun 吾屯
<i>tūsī, tusi</i> 土司	Wutun 五屯
Tutai 土台 (Sujia 苏家?)	Wuyangbu 威远堡
Tūyùhún, Tuyuhun 吐谷浑	Wuyue Dangwu 五月当午
	Wuyue Duanwu 五月端午

Xanjang, <i>xanjang</i> , Shancheng, <i>shancheng</i> 山城	Xue Wenhua 薛文华
Xi'an 西安	Xunhua 循化
Xia 夏	Yá'er 崔尔
Xia Guo 夏国	Yan Guoliang 闫国良
Xiahe 夏河	Yáng 杨
Xiakou 峡口	Yang Chun 杨春
Xianbei 鲜卑	Yang lji tsho ba ཡང་ලྐྱି བ
Xianrenmin weishengyuan 县人民卫生院	Yang Xia 杨霞
Xianrenmin yiyuan 县人民医院	Yangda, Changshoufo 长寿佛
Xiaosi 小寺	Yangja, Yangjia 杨家
Xibu dakaifa 西部大开发	Yangjia 杨家
Xie 谢	Yangtou Huhua 羊头护化
Xie Yongshouhua 谢永寿花	Yangzi, Changjiang 长江
Xiejia 谢家	Yar klung tsang po ཡར་ཀླུངས་藏波
Xiela 协拉	Yar sko tsho ba ཡར་ສྐྱ བ
Xiera, Xiela 协拉	Yar sko ཡර་ສྐྱ
Xifan 西番	Ye su khe ཡྺྷ ຂେ
Xikouwai 西口外	Yí 夷
Xin 辛	Yi Lang 衣郎
Xin Youfang 辛有芳	<i>yig cha gsar ba</i> ཡିଗ୍ ଚା ଗସା ବା
Xing Haiyan 邢海燕	<i>yig rgyugs</i> ཡିଗ୍ ର୍ଗ୍ୟୁଗସ
Xing Quancheng 星全成	Yigongcheng 移公城
Xing Yonggui 邢永贵	Ying Zhongyu 应忠瑜
Xing'er 杏儿	Ying Zihua 英子花
<i>xingfu</i> 幸福	Yīngzōng 英宗
Xīníng, Xining 西宁, 西寧	<i>yinyang</i> 阴阳
Xining Zhi 西宁志	Yomajaa, Yaomajia 姚麻家
Xinjia 辛家	Yon tan 'od ཌྷୟୋନ སାନ ཉଡ
Xinxia 辛峡	Yon tan rgya mtsho ཌྷୟୋନ སାନ ར୍ଗ୍ୟା ମତ୍ଶୋ
Xiu Lianhua 绣莲花	Yǒngchàng 永昌
Xiwanzi 西灣子	Yǒngdèng 永登
Xiyingzi 西营子	Yǒnglè, Yongle 永乐, 永樂
Xu Xiufu 徐秀福	Yongning 永宁
Xuangwa, Beizhuang 北庄	Yongzheng 雍正
Xuanhua 宣化	Yòuníng 佑宁
Xuanzang 玄奘	Youning si 佑寧寺
Xuānzōng 宣宗	Yuan, <i>yuan</i> 元

yue 月	Zhili 直隶
Yul shul ཡུལ་ཤོལ	Zhong Jingwen 钟进文
yul srol ཡུལ་ສྒྲོལ	Zhong Shumi, Zhang Shumei 张淑梅
Yun ci dmag ཌྷྙྱན་ཅିଁ དମାଗ	zhongdouju 种痘局
Zan Yulan 答玉兰	Zhu Bajie 猪八戒
Zanza 答扎	Zhu Changminghua 朱长命花
zao 枣	Zhu Chunhua 朱春花
zaoren 枣仁	zhu dar ཛྔ ར
Zeku 泽库	Zhu Ernuer, Ernü 朱二女
Zelin 泽林	Zhu Guobao 朱国宝
zha ngo ཚା ཙ	Zhu Haishan 朱海山
zhal ngo ཚାଲ ཙ	Zhu Jinxiu 朱金秀
Zhalute 扎鲁特	Zhu Xiangfeng 朱向峰
Zhang blon bzhi བྱାଂ བଲୋ བିଝି	Zhu Yongzhong 朱永忠
Zhang Chongsunhua 张重孙花	Zhuang Xueben 庄学本
Zhāng Dézū 张得祖	Zhuānglàng 庄浪
Zhang Xiang 张翔	Zhujia 朱家
Zhang Xihua 张喜花	Zhuoni 卓尼
Zhang Yinghua 张英花	Zi ling སି སିଙ୍
Zhang Yongjun 张永俊	zla ba dang po'i drug ba gnyis kyi nyin gsum gyi ring la རླା ବା ଦଙ୍ଗ ପୋଇ ଦ୍ରୁଗ ବା ଗନ୍ଧିସ କ୍ୟି ନ୍ୟିନ ଗସୁମ ସି ରିଙ୍ଗ ଲା
Zhangjiakou 张家口	zla po byed རླା ପୋ ବୈଏଡ
Zhao Guilan 赵桂兰	Zo wi ne ni རྡୋ ଓ ନୀ ନୀ
Zhao Jinzihua 赵金子花	Zongge 宗哥
Zhao Xiuhua 赵秀花	Zonggecheng 宗哥城
Zhao Xiulan 赵秀兰	zongjia 天子
Zhao Yongxiang 赵永祥	zur skol རྡୁ ଶକୋଲ
Zhaomuchuan 赵木川	Zushi 祖师
Zhejiang 浙江	
zhihui qianshi 指揮僉事	